

*Misum lenitio amici, unum necessarium
is neither brains nor learning, as many of the
inherent preachers have*

THE WHOLE EARTH FILLED WITH
THE REDEEMER'S GLORY.

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SERMON

PREACHED BEFORE

The Corresponding Missionary Society

AT NEWCASTLE UPON TYNE,

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BY THE REV. W. GRAHAM,

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A CRITICISM ON THE WORD DEACON

This word ΔΙΑΚΟΝΟΣ Deacon is only translated
seven two places of scripture. once in 1 Timothy
III. where the word is carried throughout the chapter.
and in Paul's dedicatory Address to the philippian
Church. but never once mentioned in Acts VI. which
is generally supposed to contain an account of the
first creation of that order of church officers.
The word DEACON is of a popish original. that Com-
munion being ever fond of garnishing their Church
by a multiplicity of officers, and pretended mysti-
cal Ideas. adopted in their vulgate Latin trans-
lation. abstruse expressions only calculated to
mislead. Hence the word ΠΑΡΑΚΛΗΤΗΣ, must be
by them translated paracletus. so they have ren-
dered it in English paraclete: in our translation
the Comforter. But the plain simple meaning of
the expression means only a Minister or servant.
How preposterous would the following passages
read by substituting the word Deacon. instead of
Minister or servant. Romans XV. 8. Galatians II. 17.
Romans XIII. 4. 1 Corinthians III. 5. Colossians 12.
and V. 25. see also 1 Thessalonians III. 2. so also
had our translators gone through with the coinage.
and rendered the verb ΔΙΑΚΟΝΕΙV. to deaconize. they
would have been as preposterous as in the above
texts. as may be seen in the following Matthew
XIII. 15. Ephesians IV. 29. Matthew XX. 18. and XXVII. 55.
But to conclude this criticism. Judas was a Deacon. un-
less it can be proved that the person who does the
office is not the officer. For thus stands the original word.
He was numbered with us: and obtained a part of this
Deaconship - ΔΙΑΚΟΝΙΑ, more properly, Ministry.
Yet this diaconal office was the apostolic office.
Our translators has made a blunder by conferring
on this apostolic Deaconship of Judas. the title of a
Bishoprick. see Acts I. 20. - 25. 2.

*Epistola Damasciense de regno Verum de consilio domini
toni ore.*

THE WHOLE EARTH
FILLED WITH THE REDEEMER'S GLORY.

A

S E R M O N.

PSAL. lxxii. ver. 19.

—Let the whole earth be filled with his glory. Amen,
and Amen.

WHEN we contemplate this comparatively small department of the universe which we inhabit, every object that meets our eye furnishes not only abundant employment for the most profound researches of the Philosopher, but also the most pleasant entertainment to the elevated thoughts, and the devout affections of the Christian and the Saint. The volume of nature is the revelation of the Author of Nature. It is the demonstration of the existence of those perfections which neither admit of a cause, nor acknowledge any limit. In whatever point of view we contemplate this expanded volume, we shall always find it to be the mirror of the Deity; we shall see it to be that theatre upon which He, who is infinitely above accounting to any of his creatures for the effects of his power and the results of his wisdom, hath manifested the grandeur of his perfections, and the incomprehensible beauty and harmony of his own character.

If we reflect upon the primeval state of this world, when, at the command of its Almighty Author, it rose into existence, we behold it looking forth, all beautiful as the morning, without one cloud to darken, or even to shade the purity of its sky. The inanimate divisions
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of this globe displayed at once not only the omnipotence of God in their production, but also his goodness as well as his wisdom in arranging them into a most astonishing state of subordination and subserviency to its more ennobled parts. In the whole, and in all its harmonizing portion, whether greater or more minute, the natural attributes of Divinity blazed forth with meridian beams. But it was in MAN, the fair, though finite image of his Creator, that the moral as well as the natural perfections of God shone with unabated lustre. In his material form, the natural attributes of Divinity became visible. His erect figure, his commanding mien, and his universal and undisputed dominion over the inferior arrangements of nature conspired to manifest him to be God's vicegerent. But it was in his intellectual part that the moral image of God was displayed before disembodied spirits, and was felt with exalted pleasure by man himself. In his soul, and in all its mysterious energies, was deeply impressed the image of Him who is love. This was powerfully reflected by the steady beams of *love* to God, and to every object in which the Divine mind finds complacence. The love of justice, truth, holiness, and every other moral quality sat enthroned in the interior of his heart. While the law of his moral dependence, and the fixed standard of his moral actions was a perfect, unblotted transcript of the Divine purity, his understanding approved it, his will cheerfully acquiesced in it, and all his passions lay prostrate at its feet.

But, alas ! Man in honour abode not ! By one man sin entered into the world, and, in a moment, blasted all its primeval beauty. Instead of continuing the pure, unpolluted stage on which the beneficent Creator might display the treasures of his goodness, in full consistence with the rights of his justice, and the sanction of his law, it became one extended theatre of rebellion ; and, had it not been for the yet unvailed purpose of sovereign love respecting it, would have been certainly converted into one eternal scene of rectoral punishments, due by the laws of unchangeable equity

to the transgressors of a law so holy, just, and good. Even in this case the world would not have been created in vain. It would have for ever remained a fiery monument of that justice which cannot bend to the interested will and wishes of rebels to Supreme Goodness, and of that necessary indignant antipathy which Supreme Excellence and Beauty bear to extreme pravity and moral corruption. But even though this had been this world's fate, it would have exhibited only a partial display of the Divine character. Some of the moral perfections of God would have shined with a comparatively faint and livid ray in the punishment of rebellion; stern justice and inflexible veracity would have eternally harmonized over even the flames of Tophet; but in this supposed state of things, where should mercy have built her throne? Where, and upon what objects should the Divine benignity towards the guilty and depraved, have displayed her rich treasures of pardon, reconciliation and eternal salvation? Eternal equity, and every necessary right in the moral character of God forbid the egress of Divine mercy without the intervention of an adequate atonement. Awful, and tremendous retrospect!

But if we contemplate this world as it is under a dispensation of sovereign love and mercy, through the Person and mediation of Jesus Christ, what a noble, what a transporting prospect opens before our eyes! We see not all things put under man's feet, as in the primeval, adamitic state, but we enjoy a more noble sight. *We see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.** We see all persons and all things subjected to his mediatorial sceptre.† We contemplate with adoration the Divine Redeemer at the head of the œconomy of mercy, *that in the dispensation of the fulness of times, the God and Father of our Lord Jesus Christ might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.‡* We see him now invested with all power both in hea-
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* Heb. ii. 9. † Heb. i. 2. Rev. xix 11—16. ‡ Eph. i. 10.

ven and on earth*, that in the progression of ages he may replenish the former with his brethren, redeemed from among men, and may erect churches in the latter as preparatory seminaries for the coelestial world. In short, we see all things in the happiest train for the consummation of the Divine design respecting the salvation of the objects of redeeming love. Continents and islands are given to him, empires are laid at his feet, opposing kingdoms melt before him, as the snow before the genial warmth of the sun. And before the grand drama be finished, *the whole earth shall be filled with his glory. Amen, and Amen.*

This Psalm, of which our text constitutes the concluding part, is a sacred and inspired poem. Its subject is the Messiah, with the extent of his spiritual kingdom, and the triumphs of his mediatorial power. It is composed in the style principally of prophecy. The inspired writer, who was undoubtedly David, commences with a prayer for his son and successor in the typical throne of the Messiah; but ere he is aware, he is rapt in prophetic extasy to contemplate Messiah himself in his peaceful and perennial reign, and concludes with a petition, *let the whole earth be filled with his glory. Amen, and Amen.*

Though our text, in the language of our translators, appear in the form of a suit, yet it is strictly an illustrious prophecy and an inspired, prophetic *pledge* that the whole earth *shall be filled* with his glory. The German translation hath rendered it justly in the future time, and not in the optative mood. The clause may be rendered strictly and agreeably to the Hebrew punctuation,—As for the whole earth, it shall be filled with his glory: as if the inspired writer had said, “his glorious name is celebrated to eternity in heaven, in his exalted estate on the right hand of the Father; but that is not enough! He shall be celebrated even on earth, where once he was despised and rejected of men. That very earth that refused him the property of a house while living, and of a tomb when dead,

dead, shall be filled with his glory. The whole earth shall be filled with his glory. The re-echo'd Amen expresses the Psalmist's, and with him the Church's cordial, and even extatic assent to the truth of the important prophecy. Similar is that of the beloved writer of the Revelation—*He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.**

The clause, thus viewed, exhibits, "That ere the grand design of God respecting redemption, receives its consummation, even in this world, the whole earth shall be filled with the glory of the Redeemer."

In an attempt further to illustrate this subject, we shall venture some thoughts, in the following order.—

I. We shall shew what is to be understood by the GLORY of the Redeemer.

II. We shall illustrate the idea of the whole earth's being FILLED with his glory.

III. In order to confirm and establish the faith of devout expectants, we shall bring forward a body of evidence that this desirable event shall undoubtedly take place.

IV. We shall apply the subject in a manner suitable to the end of our meeting on this occasion.

I. We shall shew what is to be understood by the GLORY of the Redeemer.—A few observations on this subject shall be attempted.

1. The basis, or the permanent foundation of all true glory is *excellence* of attributes and of character. Thus, the sun, on account of his being the fountain of light and influence to the planetary system, is universally acknowledged to be *glorious*, and to be the natural, visible emblem of the Deity. The eternal, necessary, and independent possession of all that is transcendent in perfection constitutes the GLORY of God. In allusion to the great luminary of nature, he is said, in the truly sublime language of inspiration,

tion, to dwell in the light which no man can approach unto, whom no man hath seen or can see.* In this respect, though God had never created an universe of material substance for the display of his glory ; though he had never called worlds of intelligences into existence and action to contemplate his glory, and to celebrate his praises, still he had been glorious in necessary and immutable holiness ; fearful in unsung praises ; and to his own eternal, all-comprehending mind, the object of his own complacence and unutterable delight.

The basis of the Messiah's glory is *excellence* of character, and of those attributes and actions which constitute his character. *His name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father and the Prince of Peace.*† *He hath upon his vesture and upon his thigh a name written* by the Father's ordination and his own achievements, **KING OF KINGS AND LORD OF LORDS.**‡ *Isaiah, by prophetic impulse, announced his Character and the foundation on which it immoveably rests, when he addressed the affrighted and impious prince of Judah, who, at that time unworthily filled the typical throne. Behold, a virgin shall conceive, and bear a Son, and shall call his name Immanuel,*§ *which being interpreted, is, God with us.*||

Taking the sacred Evangelist for our guide, let us with profound reverence approach the person of the Messiah, and examine the true foundation on which his renown is built. It is Immanuel, God with us ! He is God and man, yet one person, one Divine agent in the august enterprise of *gathering together in one all things in himself, both which are in heaven and which are on earth,*¶ as the natural as well as the appointed heir of all things‡.

He is *man* ! He, verily took not on him the nature of angels, but he took on him the seed of Abraham ; wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful-

* 1 Tim. vi. 16. † Isa. ix. 6. ‡ Rev. xix. 16. § Isa. vii. 14.

|| Mat. i. 23. ¶ Eph. i. 10. † Heb. i. 2.

faithful high-priest in things pertaining unto God, to make reconciliation for the sins of the people. He is truly a man! But he is *fairer than the sons of men*. Preserved from all the moral infection of sin by his miraculous, immaculate conception, he was *holy* from his birth constitutionally, *harmless* in his private character, *undefiled* in his social connections, and at an *infinite remove* from sinners, though he died their victim and their vicarious sacrifice*. *He did no violence, nor was deceit found in his mouth.*†

But the glory of his human nature consisteth not solely in its own excellence. It was and is the *temple* of the Deity! The WORD was made flesh, and dwelt, as in his temple, among us. United to the Divine person, the WORD, by the most intimate relation that can possibly exist between a finite nature and the infinite God, the humanity of Messiah is raised in dignity far above angelic nature, and constituted the subject of excellencies, which find no place in natures, which, however dignified in their own native qualities and attributes, only exist dependent on the mere energies of Divine, conserving power.

The humanity of the Messiah constitutes one integral part of the Person of the one Mediator, who is found competent to make peace between heaven and earth; at once to maintain the rights of Deity, and to accomplish the salvation of men. By this aggrandizing relation of human nature to the eternal WORD, it is rendered capable of becoming the subject of attributes which are incompatible with the state and qualities of any other finite and dependent nature. It is capable of enjoying a throne of universal and uncontrollable dominion over all things. It is the Lamb as if it had been slain in the midst of the throne of God. In it dwelleth the fulness of the Godhead bodily. The Father of all communications to created, limited natures, giveth not the Spirit by measure to human nature subsisting in the Person of the Messiah. It is the dignified subject of the ineffable παν το πληρωμα ;
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* Heb. vii. 26. † Isa. liii. 9.

for it hath pleased the Father, that in it, as the only possible subject of reception in the Person of Messiah, *all fulness* should dwell.

He is God ! as well as man. This is an indisputable ground of excellency of character, and of unfading glory.

Without entering into any controversy with those, who, entangled by prepossessions, to which frail human nature is unhappily liable, hesitate upon this head ; let us open our Bibles, and our eyes upon the simple truth there asserted and repeatedly attested, without any mixture of philosophical refinement, and we shall find its evidence bursting in from every department of that Divine volume. If we attend to his names, titles, attributes, words and works, we cannot remain doubtful, for a moment, of this doctrine, which shall fill the whole earth with its glory.

Indeed, were it false, our meeting together this evening would be no better than a solemn trifling. That gospel which does not fill those regions to which it is extended with the *Divine* glory of its Author, will never repay the labour and expence of its propagation. What good purpose could the gospel answer in any country, if its Author were not ALMIGHTY to make it effectual, as the *gospel of their salvation*, to whom his bounty sends it ? Is not the gospel defined to be the *power* of GOD unto salvation ?* And from whom can it derive its *salutary* energy but from its *Divine* Author ? Is not this truth fairly and explicitly connected with the promise which attends the commission of all those who are or have been called to preach the everlasting gospel,—Lo, I AM WITH YOU *always, even to the end of the world.* Amen. To what purpose, if his *omnipresent* and *omnipotent* agency be not certainly necessary to its triumphant success ?

Moreover, He is God and man in one Person. He is One divine and human Agent in accomplishing all the parts of man's redemption. This is one of the foundations of his unrivalled renown,

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* Rom. i. 16.

Substituted by his own consent in the place of all those who shall eventually believe in, and be saved by him, he is personally and officially fit effectually to accomplish all that ever was, or ever shall be necessary unto a complete salvation,—a consummate redemption. Whatever was competent for him either to do or to suffer in human nature, is either done or endured; and it receives a stamp of infinite merit from his Divine character. On the other hand, whatever is, or shall be necessary to be effected by the Divine arm, shall be irresistibly accomplished; and it derives an accommodated and heightened sweetness from its being effected by a person who is truly man, *bone of our bone, and flesh of our flesh.*

2. The idea of true glory includes not only the notion of excellence, but also of excellence *self-displayed*. Light is not only excellent, but it possesses a power of displaying its own excellence. Virtue is excellent, and it inherently possesses a power of displaying its own beauty. That is its glory. God is supremely excellent, but his perfections possess a native and necessary energy to display themselves towards analogous or opposite objects. This is their unfading glory.

In like manner, the Divine Mediator is not only *the Chief among ten thousand*, but a power is inherent in his mediatorial character and offices to display, by mediatorial exertions, the ever teeming, yet ever latent and incomprehensible excellencies of his power. This is his glory, which, like that of which it is the effulgence, knows not any limit either in time or degree. With this the whole earth shall be filled.

It may be said, at this time, What hath God wrought?—What hath Immanuel done to display his own excellence, and to build up for ever the monument of his own renown? We can only answer the question by another—What hath he *not* done that was consistent with his character, and manifestative of his mediatory excellencies? Hath he not reconciled heaven and earth? Hath he not satisfied all the demands
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of the covenant and law of our creation, under the tremendous sanction of which all the human race lay bound as condemned criminals? Hath he not at once asserted, sanctioned, and satisfied the rights of Divine justice, by submitting to die its substituted victim in the place of its proper and devoted objects? Hath he not *blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross?** Hath he not triumphed over the empire of sin, and assuming the likeness of sinful flesh, hath he not condemned it in human nature, that the righteousness of the law might be fulfilled in the persons of all his genuine disciples; and that HOLINESS TO THE LORD might be their conspicuous and distinguishing motto in all the regions of the earth? Hath he not triumphed over Satan, with all his rebel angelic associates, leading captivity captive? Hath he not ruined his temples, cast down his altars, and with shame and everlasting ignominy silenced his rival, lying oracles? Hath he not, from the most imperceptible beginnings, compared to a stone cut out of a mountain without hands, set up his spiritual kingdom which shall never be destroyed? In order thereunto, hath he not, as the Great God of providence, overturned empires, and trod down kingdoms that opposed his triumphant and ever auspicious reign? And by all these illustrious achievements, hath he not already successfully begun to fill the whole earth with his glory?

3. The idea of glory includes also that of *renown*. Those who have aspired after glory, either in more ancient or modern ages, have panted for renown. They wished to transmit their names, by different means, to the love and admiration of generations yet unborn. They built pyramids, reaching to the clouds; they reared temples at immense expence; they erected pillars of almost incredible heights and magnificence;—yea, one dared to say, *Is not this great Babylon that I have built for the house of the kingdom,* by the

*the might of my power, and for the honour of my majesty.**
 But what is the renown of mortal man? Is it not like man himself,—a flower which flourishes for a moment, and fadeth away for ever!

But the Redeemer, whose glory shall fill the whole earth, is the *Plant of Renown*†. His eternal Father hath decreed concerning him, and inrolled his purpose in the records of truth, that *his Name shall endure for ever, and that it shall be continued as long as the sun.*‡ But what perpetuating monument hath he erected to transmit the renown of his Person and achievements to all generations? Is it not the gospel, the gospel of our salvation! This is the pillar of Remembrance, durable as the earth itself, on which are engraved the doings of the Lord, which are, and eternally will be marvellous and renowned in the eyes and hearts of all whose taste is sufficiently refined by the heavenly energies of the Divine Spirit to find supreme happiness in the contemplation of them. The gospel is the GLORY which encircles the Redeemer's person, who himself is the capital figure in it. All saints *behold as in a glass, the glory of the Lord*, and are changed into the same image from one degree of assimilation to his Person unto another, till their habits of moral and evangelic excellence receive their consummation in his immediate presence in their celestial station around his throne.

Inattentive must those be who have not read with transport the INSCRIPTIONS on this monumental pillar of the Redeemer's renown. There we read at the head of the long list of his mediatory acts of glorious remembrance, that the eternal Father, the Rector of the universe, and the Supporter of heaven's rights, rests immensely complacent in his Person, and in all his godlike achievements. So announced the voice from heaven at his baptism and his transfiguration, This is my beloved Son, in whom I am well pleased. So confessed Hades and the grave, when he burst in sunder its adamant chain. So proclaimed heaven

* Dan. iv. 30.

† Ezek. xxxiv. 29,

‡ Psal. lxxii. 17.

heaven itself, when it opened its gates, its everlasting doors to receive the King of glory ; so affirms, under the august seal of inspiration, the great Apostle of the nations, *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, That God was in Christ, reconciling the world to himself, not imputing their trespasses unto them.** Consequent upon these assurances, we read with pleasure and with that hope which rests all its expectations on the veracity of truth itself, the invitation and protestation of the Redeemer himself, *Look unto me, and be ye saved all ye ends of the earth, for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear†.* Encouraging oracles are hereunto subscribed, and addressed to all;—*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, MIGHTY TO SAVE.* Yes, echoes inspiration by the mouth of the Apostle of the nations, *He is able to save them to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them.*

4. In allusion to those things in which the princes of this earth place their glory, the renown of the Redeemer consists in the *multitude* of his subjects, the *equity* and *wisdom* of his laws, the *justness* of his administration, and in the consequent *happiness* of all who are constituent members of his everlasting kingdom.

The *multitude* of his subjects reflects honour upon him as their Divine Sovereign. They are numerous as the stars of heaven ; *a number which no man can number, out of every kindred, tongue and nation, in all the successive ages of revolving time.* What a vast assembly of *palm-bearers*, of *more than conquerors*, will they be found to be, when all *who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, shall stand before the throne, and serve him day and night in his temple?* Why may we not hope

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to see, as the desirable fruit of the mission intended, not only some of the more docile inhabitants of *Otaheite*, but even not a few of the ferocious tygers of the *Sandwich Islands* standing eternal monuments of sovereignty before the throne *with harps and golden vials, full of odours, which are the prayers of the saints ?**

The equity and wisdom of the laws of the Mediator's kingdom conspire to manifest his glory.

His institutions are the pure, unspotted transcript of purity itself. They are holy, just and good as their Divine Author, and as his sacred Image which they so powerfully and distinctly reflect. His great errand into this world was to make *judgment to run down as waters, and righteousness as a mighty stream*;† it was to dry up the deluge of sin by which this world was overwhelmed, and to give to righteousness a glorious triumph over all the kinds, degrees, and shades of vice by which every region of this globe was deformed; it was to fill the whole earth with his glory. Unlike the princes of this world, who can only engrave their laws upon pillars of marble or tablets of brass, he powerfully models their tempers into a conformity to the spirit of his purest institutions, and sublimest precepts. Agreeable to the promise which eminently characterizes the New-Testament dispensation, he *puts his laws into their minds, and writes them in their hearts: He is unto them a God, and they are unto him a people.*‡

The justice, holiness and compassion of the Redeemer in every act of his administration manifest his glory.

Though, had sinful and selfish men their desire, the whole earth would be filled with violence, yet it is, in spite of all human depravity, in some measure filled with his glory. He sits supreme, and controls the flowing tide of injustice and oppression. *By him kings reign, and princes decree justice.* The wrath of man praiseth him and acknowledgeth his sovereign control, and the remainder thereof is restrained as with the check of bit and bridle. To him as the ever vigilant Patron of his own church, which he hath purchased

* Rev. v. 8.

† Amos v. 24.

‡ Heb. viii. 10.

chased with his own blood, the Eternal Father hath committed all judgment in every cause, and universal dominion over all persons and over all things. He ruleth in Jacob and unto the ends of the earth, which, whether men perceive it or not, he filleth with his glory. He judgeth the people with righteousness and the poor with judgment, and breaketh in pieces the oppressor. He spareth the poor and needy, and saveth the souls of the oppressed, precious is their blood in his sight. For the sake of his saints, he respecteth not the persons of princes, nor the dignities of the most exalted of the earth. The Church is his spouse, therefore he giveth Egypt for her ransom, Ethiopia and Seba for her. Since the Gentile church was precious in his sight, she hath been honourable: he hath given men for her, and people for her life. He hath broken in pieces the Roman empire, that she might lengthen the cords of her tabernacle, and he will tread down under his feet every opposing interest, that she may strengthen the stakes thereof in the uttermost ends of the earth; for the whole earth shall be her tabernacle, and be filled with his glory. Amen, and Amen.

In fine, the unparalleled *happiness* of all the genuine subjects in the Mediator's kingdom displays his glory.

Happy incomparably, inconceivably happy is that people whose God is the LORD! They are effectually called by his Spirit into a state of fellowship with God in all his richest communications of grace in this world, and of glory in the celestial state for the enjoyments of which they are now in a course of preparation. *They are justified freely by his grace, and have peace with God through our Lord Jesus Christ.* Adopted into the family of heaven, they are constituted and advanced to be the younger brethren of the Redeemer himself, and *if children then heirs; heirs of God, and joint heirs with Christ.* They are the temples of God. The Spirit of almighty, sanctifying, and comforting energies dwelleth in them, as water in a living fountain, springing up, in an increasing series of sanctified actions, unto eternal life. They are under the protection of Omnipotence,

potence, and unerring wisdom is their guide through all the intricate paths of human life, till they, having, as an hireling, accomplished their day, enter the valley and shadow of death,—and then—*Henceforth there is laid up for them a crown of righteousness, which the righteous Judge shall give unto all them that love his appearing!*

We shall only add on this head, That

5. All this glory of the Redeemer is entirely his OWN.

The glory of the princes, and of those who are accounted great in this world, is not their own. They are, while in search of glory, mendicants; and in the possession of it, they are trembling dependents. They meanly beg it from every object which flatters them with the hope of attaining its possession; and when the phantom is obtained, the unhappy possessors are affrighted dependents on the capricious fancies and fickle humours of their fellow mortals. How many swelling bubbles of human glory has the pestilential breath of envy burst and annihilated in the twinkling of an eye! The reason is obvious. It was meanly borrowed, and might be re-demanded.

But the renown of the Anointed of the Father is all his OWN. The whole earth shall be filled with HIS glory. The glory of his Person is his OWN. He is the effulgence of his Father's glory,* while he and the Father are one.† While his Father is the Father of lights, with whom there is no variableness, neither shadow of turning,‡ He is Jesus Christ the same yesterday, and to day, and for ever.§ The glory of his achievements is all his OWN. Alexander owed his glory to the effminacy of the East, and Cæsar his renown to the intrepid legions of the West, — but *the Captain of our salvation trod the wine press alone, and of the people there was none with him.*|| If his armies of saints, confessors, and martyrs have been more than conquerors, it hath been by the blood of the Lamb, and by the word of their testimony. The
C glory

Heb. i. 3. † John x. 30. ‡ James i. 17 § Heb. xiii. 8. || Isa. lxiii. 3.

glory of his kingdom displayed in the multitude of his subjects, the wisdom of his laws, and the uprightness of his government, is undividedly from himself. If his subjects are, and shall be numerous, it is because his people are made willing in the day of his power, and swell in number and beauty as the chrystal drops upon the lap of the morning* If his constitutions are wise, it is because in him are hid all the treasures of wisdom. In one word, If his administration is perfect rectitude, it is because *thy throne, O God! is for ever and ever, the sceptre of thy kingdom is a right sceptre, Thou lovest righteousness and hatest iniquity; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows.*†—And as a further proof of the Father's entire approbation of the rectitude of his government,—the whole earth shall be full of the glory of his mediatorial administration.

In order that we may have more distinct ideas of this part of the Divine œconomy, let us proceed to enquire,

II. What we are to understand by the whole earth's being FILLED with the Redeemer's glory.

In general, other passages, analogous to this under consideration will serve to ascertain its general import.

In this same psalm, verses eighth and ninth, we are prophetically assured, That he shall have dominion from sea to sea, and from the river unto the ends of the earth. The least that we ought to understand by this ancient geographic sketch of Messiah's kingdom, is, that it shall be very extensive, even to the utmost confines of the world, so far at least as they were then known to the church, or she could form any ideas of them.

The prophet Isaiah informs us, in his sublime manner, Chap. eleventh and ninth Verse,—That the earth shall be full of the knowledge of the Lord, as the waters cover the sea. This seems, not only to imply that the gospel of our salvation shall be extensively known, gladly welcomed and cordially embraced, but that it shall

* Psal. cx. 3. † Col. ii. 3. Psal. xlv. 6, 7.

shall overwhelm or surmount every opposing mound, of however great magnitude; and, moreover, shall, not like the waters in the rivers, which may be dried up in their beds by the scorching heat of the zenith-sun, but like the immense body of water in the wide extending ocean, remain to bless all nations, till all the important purposes of time be accomplished, and eternity shall become all in all.

More particularly,

I. If by the Redeemer's glory we understand his personal excellence of character and attributes. Then, when the whole earth shall be replete with the unequivocal vouchers and indisputable documents of his Divine excellence of character, it may be justly said to be full of his glory. And what shall these irrefragable attestations of Divine excellence be? Certainly the same as, or similar to those which have taken place in those regions of the earth, which he hath already filled with his glory. What hath the Great God and our Saviour already wrought in *Asia*, in *Egypt*, on the Mauritanian shore of *Africa*, and in all the numerous nations of Europe? Hath he not triumphed gloriously in those parts, not less by the righteousness of his judgments than by the benignity of his providential conduct in all the districts of his large dominions? Hath he not fully displayed himself to be the God of providence by the exact fulfilment of prophecy respecting his own kingdom, and the kingdoms of this world which have either opposed its erection, or obstructed its prosperity? Hath not the Lord at the right hand of the Father struck through kings in the day of his wrath? Hath he not judged among the heathen? Hath he not filled the opposing empires and nations with the carcases of the slain? Hath he not wounded the heads over many countries? * Hath he not already pulled down the empire of superstition and heathen idolatry, notwithstanding the support it derived from all the collected power of the Dragon both in the East and in the West? Where are its gods, its temples,

* Psal. cx. 5, 6.

temples, its altars, its oracles, its human sacrifices? Are they not all buried in the grave of everlasting contempt and execration?

And is the Lord's hand shortened that he cannot execute similar vengeance on the gods of India, China and Japan? Shall the devil, that old enemy of God and men, driven out of one district of the earth, peaceably claim possession of the rest? No! The earth is the Lord's and the fulness thereof. It shall be filled with the vouchers of the Mediator's glory. The souls which animate the dusky or the olive bodies of men in the South, or in the East, are as precious as those that lodge in the fairer forms of the North. All souls are mine,* affirms the Redeemer of men; and all the ends of the earth shall re-echo the truth and justice of his mediatorial claim. He hath sworn by himself, the word is gone out of his mouth in righteousness, and shall not return, That every country and every climate under the heavens shall abound in convincing proofs of his Divine character and god-like attributes, for *unto him every knee shall bow and every tongue confess* †

But this is the less glorious part of the demonstration, which the Redeemer hath made of his Divine excellence in those parts of the earth which he hath already filled with his glory. 'Tis to the spiritual effects of his Divine power and sovereign mercy on the souls of men, we must look for the most striking and convincing proofs of the Redeemer's peerless excellence, displayed in what he already has done, and for the most pregnant examples of what he will yet do in those parts of the earth where his arm hath not yet been made bare.

And, in this respect, what hath God our Saviour wrought. Let the regions of the earth on which the Sun of righteousness hath already shined, bear witness. The hundred and forty and four thousand, who defiled not their garments, and who stand upon the sea of glass before the Mediator's throne proclaim it. Listen to the souls of the Confessors and Martyrs of
Jesus

* Isa. xlv. 23. † Ezek. xviii. 4.

Jesus beneath the altar. Their courage, their faith, their patience, their fervent charity for generations yet unborn, for the salvation of whole souls they counted not their lives dear unto them, proclaim the triumphs of the Redeemer in his members over all that is desirable in life, or terrible in death ! Behold, faith the Divine Redeemer, when he sat down on the right hand of the Majesty on high, I make all things new.* The AMEN hath made his word good. Since that most remarkable of all epochas, the earth, which sat mournful in her sable weeds, hath exchanged them for the garments of salvation, and hath covered herself with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth so the Lord hath caused righteousness and praise to spring forth before all nations.† The Redeemer's greatest triumphs fall not under vulgar observation. 'Tis when he turneth men from darkness to light, from the love of sin to the love of God, and from their attachments to vice, to the zealous practice of every moral and evangelic virtue that the Redeemer taketh to him his great power, and reigns triumphant in his own spiritual and godlike excellence. And, hath he not done so ? Is he not still doing so in the experience of millions, notwithstanding all the impiety which yet degrades the world and besmears the face of the nations ? Speak Deist, honestly confess, what even your boasted religion of nature obliges you to acknowledge—the TRUTH. Would ever the religion of nature have appeared so enchanting in your eye, if she had only presented herself in the tinsel of Greece and Rome, and not borrowed her best and most beautiful ornaments from the religion of Jesus, which you, with the worst grace imaginable, affect to despise ?

And shall this proof of the personal excellence of the Divine Mediator be confined to Europe, or even to those countries to which the knowledge of salvation has

* Rev. xxi. 5. † Isa. lxi. 10, 11.

has already been extended? No! The whole earth shall be full of his glory. The Redeemer's conquests hitherto are only samples of his mediatorial exertions among his ancient chosen people; and the residue of the nations in all the quarters of the habitable earth. *Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**

2. If we view the glory of the Redeemer as consisting in a *self-inhering* power of manifesting his own excellence, then the whole earth shall abound in proofs of this self-displaying power.

When the Mahometan superstition over-ran the East, it every where carried along with it the humiliating and self-confounding evidence of its being a gross imposture. It wanted that self-evidencing power which must necessarily attend that religion which is of a heavenly original. When the impostor was alive, he was under the necessity to have recourse to arms, cruelty, and injustice, in order to make room for it upon the earth, and to establish it among the conquered nations. When he was dead, his imposture lived *only* by the bungling address and unexampled cruelties of his ambitious successors. When that corrupt state of Christianity, which obtained from the fifth to the fifteenth century, was attempted to be propagated, the Vatican durst not trust the success of their missions either to the East or to the West to the self-manifesting power of the doctrines they were to preach in either. In the former, the Jesuits in China, despairing of success on that honourable ground, resolved to practise Mahomet's expedient of going to the mountain when it obstinately refused to pay him that compliment! They went over to Confucius, when

* Isa. liv. 1, 2, 3.

when the disciples of Confucius refused to come over to Jesus Christ, as they falsely held him up to them in the idolatrous doctrines and ridiculous ceremonies of Rome! In the latter, the sanguinary missionaries of Spain, blind themselves to the self-displaying power of Messiah's excellence, thought of no better means of propagating Christianity in South America than the inhuman slaughter and extermination of its numerous inhabitants. But, blessed be God, we have not so learned Christ!

Wherever Christ is known, *his name is as ointment poured forth*; therefore do sinners, convinced of sin's demerit, bid welcome to the well attested news of his self-shining excellencies, while he is *made of God unto all such, wisdom, righteousness, sanctification and redemption*.^{*} The character of Immanuel, delineated in the sacred oracles, and preached to men in its simplicity and truth, is the **POWER OF GOD** *unto salvation, to every one that believeth, to the Jew first, and also to the Greek.*

Have not those portions of the human family who have enjoyed the gospel, abounded in every age with proofs of the self-displaying excellence of the Redeemer? What filled the earth with his glory during the three first centuries of the Christian æra? What filled all *Asia* and the greater part of *Europe*, in so short a time, with his glory? Was it the powerful patronage of the princes of this world. These were all persecutors of the sacred name of Jesus! Was it the eloquence and address of its first preachers? These only gloried in the cross of the crucified Jesus. Was it the suitability of Christianity to the ruling taste or passions of the age in which it was first promulgated? To the Jews it was a stumbling-block, and to the Greeks foolishness. What was it then? It was the self-manifesting energies of Christ's own personal and official excellencies. 'Twas *Christ the power of God, and the wisdom of God*.[†]

But are these energies to be confined to *Asia* or to *Europe*? No! all the earth shall feel them, and be filled

^{*} 1 Cor. i. 30.

[†] 1 Cor. i. 23, 24.

ed with their Divine effects. The islands, scattered in the great Pacific ocean, as well as the continents whose shores it washeth, shall wait for his law.* *The wilderness and the solitary place shall be glad—and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God.*†

3. If we contemplate the glory of the Redeemer as consisting in his *renown*, then his glory shall fill the whole earth, when his well-earned renown shall be resounded from pole to pole, and from America to Japan. Is any thing impossible to Omnipotence! He that made his word, attesting the renown of the Redeemer, to run speedily from Jerusalem to the then *Ultima Thule* of the then known world, the island of Great Britain in the first age of Christianity, can With equal ease and facility now convey it from one end of the earth to the other. And will he not do it? without doubt. He shall set up an ensign for the nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—And there shall be an high-way for the remnant of his people, which shall be left from Assyria, like as it was to Israel, in the day that he came out of the land of Egypt ‡ And lest we should hesitate with regard to the objects of them and similar predictive promises, another later prophet assures us, *That he shall speak peace unto the heathen, and his dominion, and consequently his renown, shall be from sea to sea, and from the river to the ends of the earth.*§

4. If Immanuel's glory, as King of kings and Lord of lords, consists in the multitude of his willing subjects, the equity and wisdom of his laws, the righteousness of his administration, and in the happiness of all who have given him their hearts and hands, then the whole earth shall be filled with his glory when these desirable objects universally present themselves in the different regions of the world to the admiring eyes of angels and men? And

* Isa. xlii. 4. † Isa. xxxv. 1, 2. ‡ Isa. xi. 12, 16. § Zech. ix. 10.

And may we not, with exultation, anticipate the joy of such a sight? certainly! Whether ever we behold it with our mortal eyes, or not, let us contemplate it with all the assurance and pleasure of an unshaken faith. Hath not God assured us, that the wilderness shall be a fruitful field, and the *fruitful field* (perhaps, of long indulged Europe) be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.* Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be loosed. For there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King: he will save us.†

5. If it be the glory of the Redeemer that all his renown is his OWN, then is the whole earth filled with his glory, when every region of the earth bears witness, that his renown is not owing either to the learning of those who publish it, or to the civil patronage of those who profess an admiration of it; but is solely to be ascribed to its own intrinsic excellence, and the energies of the Divine Spirit, carrying home its heavenly evidence to the hearts of the children of men.

Hitherto, too much stress has been laid upon those inferior means. No sooner were vain philosophy, the arts of declamation, and the secular aid of the princes of this world called in to the assistance of the public teachers of Christianity, than it became a deformed, corrupted mass of absurdities and contradictions. It gradually and insensibly swelled into the *frightful form* in which our venerable reformers of the sixteenth century found it, and in which infidels now behold it,

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* Isa. xxxii. 15, 16, 17.

† Isa. xxxiii. 20, 21, 22.

in the greater part of the districts of Europe, and vainly think themselves thereby warranted to blaspheme the sacred name of Jesus, and daringly to attempt to eclipse his glory. Vain men! His glory is all his OWN, and depends on no cause. Like the splendour of the sun behind an interposing cloud, his renown is ever the same. It will, at length, by its own evidence and energy, scatter and chase away for ever every mutilated or adulterated system of Christianity, as the dusky vapour before the morning beams. This is the Christianity which we wish to have the honour of propagating to our unenlightened brethren in the isles afar off. And we hesitate not to affirm, that, if it be carried to them in apostolic purity, and dispensed with apostolic prudence, persevering zeal and dependence on the Divine Spirit, it will be attended with all that demonstration and power which marked the apostolic age. Why not? Christ's glory is all his OWN; and, therefore, when no attempt shall be made profanely to share it with him, he will give life and primitive vigour to the gospel, make it the power of God and the wisdom of God unto the salvation of myriads, and prove before angels and men, deists and devils, that he is not indifferent to his own renown. To this purpose hath the Redeemer himself pledged his honour. *Arise, and shine; for thy light is come, and the GLORY of the Lord is risen upon thee. For behold,—the Lord shall arise upon thee, and his GLORY shall be SEEN (become RENOWN) upon thee. And I will glorify the house of my glory.** All the world shall be full of his glory. Amen, and Amen!

We now proceed to

III. Shew, by accumulated evidence, that this great and desirable event shall certainly take place, in the Lord's own time and way.

Of all vain things, human expectation exceeds in vanity, unless its foundation be Divine. So knows, in his tantalizing experience, the child of earth. Not

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* Isa. lx. 1, 2, 7.

so those, whose hopes and prayers stand upon the unshaken rock of the Divine oracles. They look up, and look forward with a confidence immoved as the ground upon which their expectations are founded. Veracity cannot lie. Immutability cannot fail. Our text is evidence in point, and sufficient.—The whole earth shall be filled with his glory.

But, adored be infinite condescension! Wherever either the faith, comfort, or joy of the saints are interested, our heavenly Father speaketh not once or twice. *Line upon line* is the rule of his compassions and assurances. While God, therefore, hath a mouth to speak assurance of so cheering an event, let us have ears to drink in evidence with joy.

That this event shall certainly astonish the world, and rejoice all who love the latter-day appearance of the Redeemer, we shall endeavour to manifest—from the Divine *purpose* declared—from the precious *promises* recorded—from the volume of *prophecy*, now unsealed—from *precedents* already existing—from the aspect and present occurrences of Providence, gradually unfolding—from the *intercession* of Christ ever-prevalent in heaven—from the *regal office* of the Redeemer, ever exercised on earth—and from the *still-existing commission*, originally given to the first teachers of Christianity to go and disciple all nations; together with the *annexed promise* of his presence with them and their successors to the end of the world.

1. The Divine *purpose* declared, ascertains the futurity of the exhilarating event. Divine purposes unrevealed can be no rule or ground of faith: but when they are declared, they cease to be the *secret things which belong not to us or to our children*. They become a part of Revelation. They are, therefore, however much they may transcend our comprehension, to be received with all the reverence of devotion, and all the confidence of an unshaken faith.

Now, the event, the certainty of which we at this time contemplate, is the subject of a Divine decree. So hath Messiah himself, in the character of the only
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competent Interpreter of the Father's purposes, assured us. *I will declare* THE* decree: *The Lord hath said unto me, Thou art MY SON; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy habitation.*† A decree of the eternal mind, which is ever without variableness or shadow of change, is absolute and unalterable. Divine Wisdom, which is infinitely removed from a possibility of error, hath planned the object of the Divine determination, and all his other attributes, are intimately interested in its execution; and therefore, it cannot fail of its accomplishment. This decree, if we admit the Apostles to be the infallible interpreters of its *object* and *import*‡, is no other than an immutable determination of the eternal Father, to manifest, by irrefragable evidence, that Messiah is THE SON of GOD in a sense which has no parallel in universal nature, and commands devout admiration from all created intelligences, That he is THAT Son, in whom all his perfections find eternal and consummate rest, and to whose Divine fidelity he hath irrevocably committed the perfect assertion and the full vindication of all the rights of the Godhead in extending mercy and benignity to our rebellious family: And, in a word, that he is *that Son*, who being not only the πρωτοτοκος, the First-born, but the μονογενης παρ πατρος, § the only begotten with the Father; is the Prime-heir of all things, and the rightful inheritor of all nations, to whom every knee shall bend in worshipful obedience, and every tongue swear unshaken allegiance. — This is the decree of God! and who shall disannul it? This is the purpose of the unchangeable! and who shall frustrate its execution?

2. There are great and precious *promises* recorded, which assure us, that the whole earth shall be filled with the Redeemer's glory.

Comparatively obscure though the first promise was, yet

* The phraseology and punctuation of this clause are both exceedingly emphatical.

† Psal. ii. 7, 8.

‡ Heb. v. 5.

§ John i. 14.

yet it contains an assurance that the Messiah, the Seed of the woman, shall triumph most gloriously over all that *power* by which the old serpent, the devil, detains the human family under the despotic sway of sin, and consequently of misery. If by his *head* or *power* we understand the despotic powers of this world, by whom, in all ages, human wretchedness hath been rendered still more wretched; the Messiah, by the gradual diffusion of evangelic day, *hath proclaimed liberty to the captives, and the opening of the prison-doors to them who were bound.** To him Europe's sons owe even their civil liberties, and their many national blessings. This pleasant effect which the gospel hath produced in Europe will attend it to every division of the globe, to which it shall be carried, and free the enchained sons of *Asia* and *Africa* with their depending isles. If mental darkness be understood by the head of the prince of darkness, the Messiah's renowned character, as the Sun of righteousness, is admirably calculated to break in pieces that kingdom of darkness. Those regions which the gospel hath already reached are proofs of the fact. The same Omnipotent cause will, wherever it exists and acts, produce the same glorious effects.

When it pleased God to reveal his covenant of kind intentions towards our family more fully unto Abraham, it was in these transporting words—*By myself have I sworn, saith the Lord—in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is upon the sea shore; and in thy SEED shall all the families of the earth be blessed.†* This text admits of no comment! The temporary *peculiarity* of the Jewish covenant disappears in its own vast horizon. The same fæderal transaction which assures the patriarch of a numerous posterity from his own loins, assigns him a SEED in whom all the nations of the earth shall eventually be blessed. Boast not then, ye favourite sons of Abraham! Let the far extended continents of the Gentiles be glad, and let the destitute inhabitants of the islands afar off rejoice! Salvation, to the

* Isa. lxi. 1, 2.

† Gen. xxii. 16, 17, 18.

the sound of which your ears have hitherto been unaccustomed, is heaven's gift *also* to you !

3. The volume of *prophecy*, now unsealed, gives assurance that the whole earth shall be filled with the Redeemer's glory.

Thickly bespangled with prophetic lights upon this subject is the church's heavens. We can only select a few of principal magnitude.

Whoever he was who wrote the hundred and second psalm, he is honoured to deliver a sublime prediction of this important event. *Thou shalt arise and have mercy upon Sion ; for the time to favour her is come, yea, the set time. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and ALL the Kings of the earth thy glory. — This shall be written for the generation to come, (or the latest age !) and the people that shall be created, (i. e. brought into a church state from among the residue of the Gentiles) shall praise the Lord.**

The prophet Isaiah, by a species of personification appropriated to the sublime style of prophecy, introduceth the eternal Father as saying, — *Behold my servant whom I uphold, mine elect in whom my soul delighteth : I have put my Spirit upon him, he shall bring forth judgments to the Gentiles. — He shall not fail nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law.†* And the same prophet introduceth the Messiah himself as saying, — *Listen, O isles, unto me ; and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother hath he made mention of me. — He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the end of the earth.‡*

In fine, our blessed Lord himself has assured us, that the consummation of all things cannot take place, nor the final assize sit till the Supreme Judge shall have completed the number of his witnesses to the wisdom, equity

* Psal. cii. 13—18.

† Isa. xlii. 1, 4.

‡ Isa. xlix. 1—6.

equity, and beauty of his own mediatorial administration among all nations, by filling the whole earth with his glory. *This gospel of the kingdom shall be preached in ALL the world, for a WITNESS unto ALL nations ; and THEN shall the end come.**

4. A chain of *precedents* already existing gives us room to expect that the whole earth shall be filled with Immanuel's renown.

As the sun riseth in the East, and continues his course to the West, so shall the coming of the Son of man be. The direction of the gospel hath hitherto maintained a striking analogy to the course of that luminary. Gospel light, and gospel churches have stretched from Jerusalem along the greater part of the anciently known world. But hath the limits of the old geography of Ptolemy fixed boundaries to the triumphant career of the gospel of Christ. No! It hath reached a world, to the ancients wholly unknown. Like the sun, it hath arisen upon the extended coasts of America, and is chasing away that horrid darkness which had so long brooded, without interruption, over that extensive continent. Three centuries ago, who would have dared to have said that the ROOT of JESSE of *Bethlehem* should stand for an ensign to the *American* tribes, and that people beyond the frightful Atlantic should bow to his sceptre? After what God hath wrought for extending the boundaries of Immanuel's kingdom, let us cease from asking in the croakings of unbelief,—How can these things be? How can farther enlargements of Messiah's empire be effected?—Especially if it be considered that,

5. The promising *aspect*, and the present occurrences of providence encourage hopes that Messiah's glory is about to fill the whole earth.

By the many improvements in the art of navigation, by the increase and extent of trade and of trading companies, and by mercantile connections amongst all nations,—the Lord seems to be *destroying the tongue of the Egyptian sea, and shaking his hand over the river,—*
that

* Matt. xxiv. 14.

*that there may be an high way for the remnant of his elect people, as yet not called, like as it was to Israel in the day that he came up out of the land of Egypt.**

It was, without question, for ends the most important, that the King of kings put it into the heart of our amiable Sovereign to send the celebrated Captain Cook and other expert navigators on voyages of discovery. Discoveries, big with mercy to myriads, have been made. Islands without number, and in extent more fitly designed continents, have come to the knowledge of Europe. Millions of precious souls, sitting in the region and shadow of death, seem crying to Christians in Europe, as the man of Macedonia to Paul,—*Come over, and help us.†*

6. The *intercession* of Christ himself, ever prevalent in heaven for the enlargement of his kingdom on earth, furnishes abundant encouragement to believe that his renown shall pervade all the regions of the world, and fill the whole earth with his glory.

The intercession of the Redeemer is certainly commensurate with the promises of the eternal Father to him. The Father hath constituted him heir of all things, and the rightful proprietor of all nations. Faithful in every part of his mediatorial administration, he is true to himself and to all his mediatory interests. He cannot, therefore, cease his advocacy in heaven, till all his covenant-property on earth be completely in his possession. Like faithful Moses, his appointed figure, he will not leave an hoof behind of all that belongs to him by the covenant of redemption under the power of Satan, and to the effects of that curse which he hath fully cancelled by his plenary atonement. The whole earth, therefore, must be filled with the glorious effects of his power, in surmounting all barriers in his way, and in foiling kings of great armies, that the helpless and the feeble may triumphantly divide the spoil.

7. The *regal office* of Christ, ever exercised on earth, must fill it with splendid displays of his glory.

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* Isa. xi. 15, 16. † Acts xvi. 9.

Yet have I set my King, saith the God and Father of our Lord Jesus Christ, upon my holy hill of Zion. There enthroned, his enemies as well as his willing subjects must be spectators of his warlike deeds. In all ages, he hath been establishing his throne of Majesty and holiness upon the thrones of iniquity, in every quarter of the world. What he hath done, he will continue to effect in a more illustrious manner than ever heretofore. His glory must encrease in splendour. Long, ah, long hath Satan had a quiet reign among the poor Africans, the Chinese, the Japanese, and the wretched inhabitants of the South-Sea Islands. Shall it always continue so? No; certainly, no! The great Redeemer will, without doubt, soon *take to him his great power and reign*. The day of vengeance is in his heart, though as yet no bolt of indignation be seen launched by his omnipotent arm. The year of his redeemed is at hand. He will take the prey, and divide the spoil; *For thus saith the Lord, even the captives of the mighty one shall be taken away, and the prey of the terrible one shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.** Omnipotent grace must triumph, and fill the earth with the glory of its astonishing conquests. Were Christ but known in those regions of mental darkness, all their varied apparatus of superstition and devil-worship would vanish in a moment, and, "like the baseless fabrick of a vision, not leave a wreck behind."

8. Lastly, *The still existing commission*, originally given to the first teachers of Christianity, to go and disciple all nations; together with the *annexed promise* of his presence with them and their successors to the end of the world, is an exhilarating consideration, and furnishes the strongest encouragement to hope, that, were the apostolic gospel preached to the residue of the nations, in an apostolic manner, the whole earth would soon be filled with his glory. No Divine commission ever waxeth old,—ever becomes obsolete.

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* Isa. xlix. 25.

This, under consideration, is as fresh, powerful and competent NOW, as it was at that moment, when it proceeded from the blessed lips of the Redeemer, just going to take his seat in the midst of the throne. The Divine omnipotence is equally pledged to make, and to hold it to be a competent commission to all who act under it, to the end of the world. If, therefore, the first teachers and preachers of Christianity of every description found it to be a competent commission to them, and acted under it with amazing success; their successors to the end of the world, acting under it with the same faith and persevering patience, will be crowned with similar success. Handfuls of the same precious seed which was thinly scattered by the Fishermen of Galilee, upon the barren mountains of Palestine, and produced a crop, plentiful and luxuriant as Lebanon, shall be equally prolific when it shall be sown with the same care, and watered with the same zeal, upon the scorched mountains of Africa, or in the enchanting groves of Otaheite. Not by the *might* of the hero, crimsoned with blood, nor by the power of secular authority made venerable by the ensigns of magistracy, but by the POWER of the Redeemer himself, and the demonstration of the SPIRIT, shall the whole earth be filled with his glory. Amen, and Amen.

VI. We now proceed to apply the subject in a manner suitable to the occasion of our present solemn assembly.

Dear brethren! A few well-known individuals, ministers and others, of different denominations in this town, associated under the name of the Corresponding Missionary Society of Newcastle upon Tyne, have taken the liberty to call you together in order to give you an opportunity of saying Amen, and of approving the sincerity of your Amen to the prediction in our text, converted into the devoutest and most earnest prayer,—Let the whole earth be filled with his glory. Amen, and Amen.

That

That you may have this important business shortly before you, you are desired to observe, that the design of a mission for the purpose of more extensively filling the earth with the Redeemer's glory, originated, like all the other magnificent works of God, in very small and almost imperceptible beginnings. A few Christians, ministers, and others of different descriptions, in and around the metropolis, felt themselves strangely led out in prayer for the poor heathen, especially for those whose existence and deplorable circumstances had come to the knowledge of Europe, by the useful and important discoveries of the late amiable circumnavigator, Captain Cook. A few of these persons having providentially met together, communicated their sentiments and their feelings concerning the affecting condition of these aliens to the commonwealth of the evangelic Israel. Their ideas and their wishes tallied. Their conversation ended in a resolution to meet once a fortnight for prayer and conference upon the subject. This was done, and a correspondence was opened upon the subject with religious persons over the whole island. This terminated in a general meeting of ministers and private Christians, of various denominations, at London, in the latter end of last year, when the harmony which then prevailed, and the evident signs of the Lord's presence with them, determined them upon as numerous a mission as possible, and to open a subscription for the purpose of raising a fund for carrying their pious and public-spirited resolution into speedy execution. Since that time the same benevolent spirit hath actuated the cities of Edinburgh and Glasgow. A missionary society is established in each of them, and large sums are subscribed, and many considerable donations are made.

We in this place, knowing our own weakness, durst not assume the designation of a *missionary society*, but have agreed to correspond with that of London, and to throw in our own poor mite, and also to call upon you, to throw in yours into the funds of that very respect-

respectable society, being fully satisfied of the wisdom and probity of the gentlemen of their directory.

My brethren have therefore assigned me the task of addressing you on this singular and important occasion.

Dear Christians! I stand forth at this time in the name of the unevangelized parts of the earth, to ask a mite from each of you on the behalf of their souls, ready to perish for lack of knowledge;—and only ask the mite which, I am persuaded, your own benevolence, directed by Christian prudence, will be more forward to give than I can be to ask; and which, had it not been for purposes, which I dare say your own piety and love to your Divine Redeemer approve, I would not have dared to ask at all.

Permit me to offer to your own consideration the few following motives to so important an act of benevolence and Christian charity.

1. Raise your minds to the contemplation of the sovereign love of God towards the human family. *He looked down from the height of his sanctuary; from the heaven did the Lord behold the earth; to hear the groaning of the prisoner, to loose (the children of death) those that were appointed unto death.** The whole race became a society of out-casts. In this state, the compassionate eye of the God and Father of our Lord Jesus Christ beheld us. His time was a time of love. He pitied, he spared, he saved! he sent from above to snatch us from the fearful pit beneath! But whom could he send upon an errand, apparently so hopeless? Behold, *He spared not (to his us) his own PROPER Son, but delivered him up for us all†* Such a MISSIONARY!—And upon such a MISSION! Who would not give liberally, that *he may see the travail of his soul among our uninstructed brethren of mankind, and be satisfied.* Who would not contribute willingly that the whole earth may be full of his glory!

2. Look up, and behold with grateful emotions, the Lamb in the midst of the throne, as if it had been slain!

* Psal. cii. 19, 20

† Rom. viii. 32.

slain ! Eighteen hundred years ago, that Lamb was declared on the banks of *Jordan* to be *the Lamb of God who taketh away the sin of the world* ;* and on *Calvary*, he cheerfully fulfilled the oracle. *He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.*† For whom was all this condescension ? For us ! — And, for what ? — That we might be redeemed from death, by his vicarious atonement ! and, having such an unparalleled proof of the sovereignty and immensity of his love, might be eternally happy in the contemplation of it, and in the enjoyment of its incomprehensible effects. Does no heaven-born principle of gratitude for such marvellous benevolence warm the bosoms of this assembly ? — Certainly ! Let it then discover itself upon this most seasonable occasion. Pull not only out your purses to prove it, but be ye yourselves living and willing sacrifices on the gospel altar. Let your persons be the Lord's, and then your *substance*, or that part of it which the season demands, *will be consecrated to the God of the whole earth*,‡ that, through your beneficence, so far as it reacheth, it may be filled with his glory.

3. Reflect upon the character of those on whose behalf we solicit your beneficent charity. They are your *brethren*. They once lay in the womb of the same common mother of the human family. They once, yea twice lay with you in the loins of the same father ! Shall any then hide themselves from their own flesh ! God forbid ! Though they be removed from you by a series of many generations ; though from this favoured spot of earth on which you now stand, hearing this gospel of the kingdom, a distance of many thousand miles intervene, — yet they are still our *brethren*, and they need our help in a business of the very last importance both to them and to us — to them, that they may be saved — and to us, that our happiness may be greatly augmented by contributing to theirs. Say not then, — Who is my neighbour ? Who is my brother ? Christian ! 'Tis the man who needs thy help ; not he
who

* John i. 29.

† Isa. liii. 7.

‡ Micah iv. 13.

who asks it. The poor heathen know not their misery. Ignorance hath made them dumb upon the subject of their own most pressing wants. But their necessities themselves cry aloud! Are we deaf because they are dumb! But God, in their behalf, is not dumb! His royal law announces our duty to our dumb brethren and the most ignorant of our neighbours. *Thus saith the Lord, Thou shalt love thy neighbour as thyself.** If then, we would not renounce the hopes we have founded on Christianity for a thousand worlds, why should we not wish them, and endeavour to make them as happy as ourselves? Why should we not pray, and follow up our prayers by suitable endeavours that the whole earth, for the sake of our unknown brethren of different *hues*, and in distant climes, may be filled with his glory?

4. Let us consider the *condition* of those poor outcasts of our family, for whom we solicit proofs of your Christian compassion. They *sit in the region and shadow of death*. They know not God; and how should they be supposed to know the only way of reconciliation to, or acceptance with Him? Greatly limited in their ideas of almost every object, they labour under the want of almost all *data* or first principles upon which to exercise their intellectual powers, and from which to draw any important conclusions. Ignorant of the law of God, unless in so far as a conscience, almost blind and insensible to the difference between good and evil, informs them, they know not sin and its desert. How, therefore, can they entertain even a distant wish for a Saviour.—In short, they are, as we and all Gentiles once were, *aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.†* Poor immortals! For your sakes, may the whole earth be soon filled with the Redeemer's glory! Amen, and Amen!

5. The *SOULS* of yonder poor *Africans, Indians, and Islanders* afar off, are equally precious in the sight of God as your own. Accidental improvements do not alter

* James ii. 8.

† Eph. ii. 12.

alter essential and characteristical qualities. They are as capable of becoming vessels of mercy, fitted for the everlasting mansions, as the souls of any in this assembly. Nothing is wanting, in respect of means, but the precious gospel, the gospel of *their* and *our* salvation. Why should we not with speed send so important a blessing to them? Lukewarmness would betray an almost explicit confession, that we ourselves have not profited by the gospel; that we remain ignorant of its essential worth, and of its relative importance. Let us, therefore, hasten to convince the world, our fellow Christians, and chiefly our own consciences, that the word of the gospel hath *come to us, not in word only, but in power and in the Holy Ghost and with much assurance*, by our Christian zeal to convey the same blessing to others, that the whole earth may be gradually filled with the Redeemer's glory.

Nor is it the souls of those alone who are now passing along the stage, in these deserts, to whom we now have an opportunity of conveying the appointed means of salvation. Their *children*, and *children's children*, will also reap the fruits of our liberality, and will rise up in their worshipping assemblies and bless us for sending the gospel of *their* salvation to their fathers. One man, or a few benevolent men first announced the gospel of peace to the British island, then a wilderness indeed! A few believed and were saved—but how many myriads since have shared the same blessing, and are this day standing before the throne in the *great congregation*, with their harps always tuned, blessing God for that original mission to the British isle! How many thousands are there this day, in their respective assemblies, blessing the Father of mercies for this early and distinguishing visitation from on high! May I hope there are not a few in this large assembly joining them with holy transport? It is with you to prove that I am not mistaking. Yes, do it then, by assisting to the utmost of your ability, in carrying into execution our benevolent design of filling the whole earth with the trophies of the Redeemer's victories, and the illustrious displays of his glory.

6. Last-

6. Lastly: By the pleasant and transporting anticipations of Divine faith, convey yourselves into the general assembly and church of the first-born, whose names are written in the Lamb's book of life, and whose eternal abode is beyond yonder interposing veil which soon shall be rent for ever. Anticipate the mutual and unceasing joys of all who shall constitute the happy assembly, collected by the instrumentality of the propitiation of salutary offices to one another, and let them be set down in the kingdom of their common Father. Perfect in all their powers of contemplation and praise, and enjoying a full development of all the mysterious methods of grace and of providence toward each other, and all of them as one family; How will they be transported with pleasant wonder to find how much the sovereignty of God hath honoured them severally, and in their respective generations to contribute to the eternal happiness of one another! Gentiles are the indebted to the Jews,—Jews, with prostrate minds acknowledge their obligations to the Gentiles. Europeans are there seen embracing the Asiatics, from whom they first received the gospel of their salvation, and Asiatics again willingly acknowledge their obligations to Europe for returning to them that same gospel, which their effeminate ancestors wantonly perverted away from them. Transporting thought! Christians! Realize now that future, that certain, that enrapturing pleasure which you shall soon experience, in its perfection, in meeting the grateful thanks of Hindoos, Africans, Otaheiteans, &c. for this mission, and in joining with them, as one chorus, in unceasing songs of ever harmonizing and enraptured praises unto *Him that has slain, and hath redeemed us unto God by his blood out of every kindred, and tongue, and people, and nation.**—the prospect of that sublime employment throughout eternal ages; and as the principal mean conducting to it, let us pray—*Let the whole earth be NOW filled with THE REDEEMER'S glory.* Amen! and Amen!

* Rev. v. 9.

